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There are some annoying uses of words, which seem almost as puerile as annoying. Thus, Mr. Bain insists on using the Russian word for annalist though the meaning of the English word is exactly the same. Again, he uses Stambul for Constantinople, except when speaking of the Patriarch. He is not always consistent in this, however. Added to the rather pretentious use of Polish and Russian words, and unusual designations, one finds frequent evidence of haste in the use of proper names. Thus he speaks of Kievlians and Kievlyan; he mentions the well-known Novodyevechy nunnery; but what does he mean when he calls it the Dyevichesky monastery? Why Svety Krest and Svyestui Krest? Why Marienberg and Wittenburg? And Lowositz and Bag-chaserai? Why, if he says George Lubomirsky and James Dolgoruki, should he say Hieronymus Radziejowski and Yakov Dolgoruki? Why use Ermak and Yermak? If Ermak were correct (as it is not), he ought to write Avorsky instead of Yavorsky.

The use of sources does not strike a reviewer as critical. Most of the old stories are accepted without the least hesitation. Even where critical skill is not requisite, the writer is far from being impeccable, for he is too much given to hasty judgments: Sophia Paleologa, we are told, "was certainly superior, both in craft and courage, to any of her contemporaries", but Louis XI. was a contemporary of Sophia. It is almost absurd to say that the least Sobieski "had to expect from his subjects was loyalty", for the words subject and loyalty can hardly be used in speaking of the relations of Poles to their kings. Peter's sister Sophia did not refute the Old Believers; Peter the Great was not a "singularly backward child", and Mr. Bain's evidence to support the assertion does not support it.

It must be admitted that there is considerable information in the book, that Mr. Bain properly emphasizes the causes of historical events, that he gives an excellent account of the relations between Russia and Poland, and that he has great skill in drawing life-like portraits. But all in all, the book is disappointing.

RALPH C. H. CATTERALL.

History and Ethnography of Africa south of the Zambesi. In three volumes. By GEORGE MCCALL THEAL, Litt.D., LL.D., formerly Keeper of the Archives of the Cape Colony and at present Colonial Historiographer. Volume I. *The Portuguese in South Africa from 1505 to 1700.* (London: Swan Sonnenschein and Company. 1907. Pp. xxii, 501.)

THIS is the first volume of the third and rearranged and enlarged edition of Dr. Theal's great work on the history of South Africa. According to the new plan, series one, extending to 1795, will contain two additional volumes on the Dutch in Cape Colony and on the relations of the Dutch, Portuguese, Hottentots and Bantu. Series two contains

volumes already familiar, though apparently the fifth and last volume, covering the period 1861-1872, is undergoing a revision. As the result of the separate publication, sometimes under varying titles, of books later included in a series, the bibliography of Dr. Theal's works is somewhat confusing.

The genesis of this volume may be traced through *The Beginnings of South Africa* (1902) to *The Portuguese in South Africa* (1896) and finally to volume I. of the first edition of *The History of South Africa* (1888). In the present edition there is unfortunately no sufficient indication of these facts as well as of others of like character which cannot be taken up at this time.

The whole set is based in large part on the personal observations and studies of the author as to native races and on the invaluable collections of documents which he has edited in time past for the government of Cape Colony; in particular, the *Records of South Eastern Africa* is the set of which a partial digest and summary is given in the course of the last 300 pages of the book under review. In the edition of 1902 a short bibliography was given (now omitted), but no references were supplied; likewise in the present edition. The result is that, though the serious student would in any case turn to the documents, even the investigator of a particular point is left almost helpless to verify some significant statement. The lack of an index, which is supposedly retained for concluding volumes, will also tend to decrease the prompt usefulness of this volume. Yet we are gladly grateful for the book as it stands.

In particular it is worth noting how Dr. Theal has grown in concise and sober statement, how he now refuses to commit himself as to points on which when less familiar he wrote, not always with caution. Thus, on the Ophir question we may read (p. 101 in ed. 1902) "Probably many centuries before the commencement of the Christian era, people more civilized than the Bantu, but still very far from reaching the level of modern Europeans, made their appearance on the central table-land of Africa south of the Zambesi. They were Asiatics, but of what nationality is uncertain. It is indeed possible, if not probable, that they came from the great commercial city of Tyre", etc. In the present volume (p. 174) we read "At some unknown period in the past the territory between the Zambesi and the Limpopo rivers was occupied by people more advanced in knowledge than the Bantu who were found living there at the beginning of the sixteenth century. Their nationality is uncertain and nearly everything connected with them is involved in mystery. . . . It is not impossible, though it is only a conjecture of some writers, that traders from the great commercial city of Tyre on the Eastern shore of the Mediterranean Sea visited them", etc. The difference here indicated, while perhaps not typical, is at least indicative of some of the gains of the newer book for the student.

The notably welcome features of the book are due to the relatively

large space given to native races and to the relations between Europeans and natives, and to the fact that while other books which deal with the history of European expansion rush past Africa to Asia, here you find what you may often have wondered at but have rarely found explained. In return the book would have gained had greater attention been paid to the relation of European expansion in Africa to that in Asia, though such a perspective would have made the book somewhat less exclusively a history of South Africa. In any case, Dr. Theal's industry and ability have here a fitting embodiment.

ALFRED L. P. DENNIS.

Les Origines du Schisme Anglican (1509-1571). Par J. DE TRÉSAL. (Paris: Victor Lecoffre. 1908. Pp. xxiii, 460.)

THIS book is one of the volumes which compose the *Bibliothèque de l'Enseignement de l'Histoire Ecclésiastique* initiated in 1897 at the suggestion of Leo XIII. with the avowed object of producing a "histoire ecclésiastique universelle, mise au point des progrès de la critique de notre temps". Save for the first chapter of 21 pages, which treats of the earlier reforming movements in England, the book deals with the history of the English church from the accession of Henry VIII. to the excommunication of Elizabeth.

In his preface, the author expresses his desire to write "un récit impartial, clair et puisé aux bonnes sources", but this laudable intention has not been very fully carried out in practice. The closing pages of the book form a startling contrast to its earlier professions of impartiality. After telling us that the Anglican church "ne sort pas des entrailles de la nation", but originated in the "caprice d'Henri VIII. pour une jeune fille irlandaise", M. de Trésal concludes with a hope that "quand l'État aura retiré son patronage à leur Église" Englishmen will remember "que Henri VIII. et Élisabeth ont fondé le schisme contre la volonté de la majorité de la nation" and turn a sympathetic ear to the call of the Church of Rome "qui a besoin de l'esprit raisonnable et pratique, des fortes qualités morales de la race anglaise".

To follow every winding of the somewhat tortuous path by which M. de Trésal connects these two opposing standpoints would demand far more space than is allotted to this review. It may not however be amiss to point out a few of the most important causes of his divagations, especially as they are common to many of the Catholic historians of sixteenth-century England, who profess to write according to the canons of modern historical criticism. In the first place, our author's bibliographical knowledge leaves much to be desired. He is either unacquainted with or else wilfully disregards a large majority of the scientific works dealing with his field which have been published since 1900. In the second place, he looks to such high-church and semi-Romanist historians as Dixon and Gairdner as representing fairly the